

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

HONOLULU, T. H., MAY, 1920.

No. 12

Convocation Number
1920



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., MAY, 1920

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

MAY, : : : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

CHURCH CALENDAR.

May 16—Sunday after Ascension. (White.)
“ 23—Whitsunday. (Red.)
“ 24—Whitsun Monday. (Red.)
“ 25—Whitsun Tuesday. (Red.)
“ 26—Ember Day.
“ 28—Ember Day.
“ 29—Ember Day.
“ 30—Trinity Sunday. (White.)
June 6—1st Sunday after Trinity. (Green.)
“ 11—S. Barnabas, Apostle. (Red.)
“ 13—2nd Sunday after Trinity.
“ 20—3rd Sunday after Trinity. (Green.)
“ 24—Nativity S. John Baptist. (White.)
“ 29—S. Peter, Apostle. (Red.)



THE CUMMINS ESTATE PROPERTY.

The property of the Cummins Estate extending from Iolani School lot to the automobile service station now being erected, is to be sold at auction on June 1st.

The upset price of the property is \$60,000. The price of land has gone up in Honolulu very much of late and the heirs would not consent to a less price being set upon the land.

When the Bishop heard that portions of it were likely to be leased for garage purposes he at once called a meeting of the Board of Directors and it was resolved that the Church bid for the property. In order to be sure that the community was behind the proposition the Bishop consulted some of the most prominent business men in the community who were not of our Church and these one and all stated that they were absolutely in favor of our obtaining the property from the standpoint of the beautification of the city and the extension of the civic center which, according to plans now made will, if we acquire the property, extend from the waterfront to Emma Square and Central Grammar School.

The Ad Club, which is always interested in things which affect the community, offered to make it the topic of the day at their luncheon on May 26th. The Hon. Geo. R. Carter consented to speak, which he did most effectively at the luncheon. He was followed by Governor Charles McCarthy who strongly advocated the idea and urged the community to stand behind those interested in the purchase of the property. The Hon. A. G. M. Robertson and Mayor Wilson both spoke in the same strain.

Tom Sharp had prepared a sketch of large dimensions which showed Beretania street from the corner of Emma to Iolani as it now is and above it showed how the Cathedral property would look with the old houses cleared away. This sketch attracted a great deal of attention. The president of the Ad Club, Vaughan MacCaughy, at the close of the luncheon called on the Ad Club for a vote as to whether it would stand behind those interested in the Cathedral in the purchase of the land and a thundering chorus of “ayes” was the response.

The Bishop has at this writing received pledges for \$12,000, and one gentleman and his wife in writing said: “We want the Church to have the property and we want you to keep us informed as to whether you raise the money.”

The whole community certainly stands behind the idea and it should be carried through and before this paper is issued the result of the auction sale will be known.

Later. At the sale John Guild bid in the property for \$60,000. Every one of our people should give something towards the cost. The Board of Directors resolved itself into a committee to finance the purchase.



THE EIGHTEENTH ANNUAL CONVOCATION.

The Convocation was marked by good feeling and the smoothness and rapidity shown in the transaction of its business. Anyone who knows much of Diocesan Conventions is painfully aware of the waste of time in talk and in the fact that reports are not ready when called for.

As early as January last the blanks for reports were sent out and if these were not returned the clergy were reminded of the necessity of their being sent in.

Another thing was that the Chairmen of Committees were notified months ago to have their reports ready. These chairmen wrote again and again to some of the clergy before they obtained what was necessary.

The reports of the Treasurers were printed, the Board of Equalization had its report ready, so there were no waits and the thanks of the Bishop and the Convocation are due to those in charge of reports for the pains taken and for the excellent way in which the matters were presented.

We print elsewhere extracts from some of these reports.

The elections which sometimes in a Diocesan Convention take a day or the greater part of it, were disposed of in a few moments, there being unanimous consent to the casting of the ballots for the several officers who were nominated.

The Convocation organized by the election of the Rev. J. Knox Bodel as Secretary of Convocation and he, with the consent of Convocation, appointed Ralph Villiers as his assistant and Miss Anita Myer as stenographer.

On motion the Rev. Ernest Kau of the Diocese of Hankow was given a seat on the floor of the Convention.

Later the Rev. Donald Radebaugh Ottmann, who was received in this Diocese on the 8th of November, 1919, was introduced and made a few remarks.

The secretary was instructed to send greetings to the most aged priest of the District, the Rev. Samuel Henry Davis.

Every Parish and Mission in the Islands was represented and all the clergy except the Rev. S. H. Davis, the Rev. Canon Osborne and the Rev. Canon Kong (absent in New York) were present.

Canon Ault read his report as delegate to General Convention which will appear printed in the journal.

The Committee on the Constitution and Canons presented a copy of the Constitution and Canons at the Convocation in 1917 and which received the approval of the House of Bishops in 1919. The additions and amendments had been printed and inserted in the proper places in the copies of the Canons which were on hand.

The Bishop made a statement as to the matter of the Cummins property and the

attempt which had been made to secure it for the Church. They had now offered the upset price demanded by the heirs of \$60,000, and the Bishop announced that \$12,000 has been already given.

A resolution was offered and unanimously adopted endorsing the action of the Board of Directors in their endeavors to secure the property.

The Secretary of the Board of Directors, the Rev. L. Kroll, made a brief report of the official acts and what had been done during the year.

The Treasurer of the Corporation, John Guild, presented his report which showed the total value of Church property had been increased \$7,445.45 during the year. Mr. Guild's report is always interesting and valuable. He called attention to the action of the Board in the steps taken to acquire the Cummins property.

He further spoke of the necessity of endowments for the institutions, stating that institutions of this character could not be carried on without some endowment.

The financial details of the report will be published in the journal, showing besides the increase in the value of Church property, an increase of \$2,000 in the endowment of St. Andrew's Priory.

The Treasurer of Convocation, C. H. W. Norton, then presented his report. It showed that assessments had been paid and that there was a balance on hand in the Diocesan Missions Fund. By unanimous vote of the Convocation some of this was appropriated to pay expenses of clerical delegates and the deficit of \$45 on the first year's assessment on the Church Pension Fund for Clergy.

The Sunday School Lenten offerings will be of interest to all, and we give them for 1919 and 1920 under the head of the Report of the Committee on the State of the Church.

The Convocation passed a resolution thanking the children for their large Easter Offerings, expressing their appreciation of the sacrificial giving of the children.



CONFERENCE OF CLERGY.

On Monday afternoon, May 17, at 2:30 o'clock the clergy met with the Bishop in conference on matters pertaining to the work in the Islands, its difficulties and trials. There was a full attendance and those present were deeply interested in the matters which the Bishop brought forward for discussion

REPORT OF COMMITTEE ON EDUCATION.

To the Right Reverend, the President of the Convocation:

The Committee on Education submits the following report on the educational work of the schools of the Missionary District of Honolulu for the year ending December 31, 1919:

Number of schools in the District 16, with 48 teachers, 115 boarders, 502 boys, 354 girls, a total enrollment of 856. Number of Sunday Schools 21, teachers 100, scholars 1,405, in Bible classes 75, making a total of 1,580, an increase of 90 for the year. The Lenten Offering for the year was \$1,786.46, as compared with \$1,507.10 for the preceding year, an increase of \$281.71.

Two schools only provide for the full course of instruction in all branches, Iolani School and St. Andrew's Priory. The other schools for the most part confine themselves to instruction in the elementary branches and in the languages. There are three classes of language schools, those teaching English only, those teaching Chinese and those teaching Korean.

The committee wishes to call attention to the direct contribution of the schools to the growth and the development of the Church. St. Peter's Chinese School, St. Andrew's Priory, St. Elizabeth's Chinese, St. Cross School, St. Mark's School, and St. John's report that the large majority of the students attending have been baptized, the percentage being from 75 per cent to 92 per cent, while St. Luke's Korean, has reached the splendid place of having 100 per cent. of the students baptized.

All the students have daily chapel services, and for the most part there is definite religious instruction given to all the pupils. The time given to these daily classes of religion varies from 15 minutes to one hour per day. Of the 16 schools, only three have no place in their curriculum for daily religious instruction.

In regard to equipment, there have been few improvements during the year, and most of the schools report that there is adequate provision for the work undertaken. The general needs of the schools, so far as indicated, are as follows:

St. Mary's Mission—Painting interior.
Trinity Mission—New building.

St. Mark's Mission—Kindergarten equipment.

Iolani School—Adequate buildings, athletic field.

The Committee asks for an additional year to report on the recommendations of the preceding year.

Respectfully submitted,

C. H. W. NORTON,
LELAND H. TRACY,
LEOPOLD KROLL.



COMMITTEE ON SOCIAL AND MORAL CONDITIONS.

Your committee begs to report that in so far as it has been able to ascertain, the social and moral conditions of the several islands comprehended within the Territory of Hawaii are, on the whole, better at this time than they have been for the past few years. (The Chairman here quotes the Bishop's words from a sermon preached by him.)

In this connection, the Bishop uses a sentence of great significance. "We are living," he says, "with every evidence of a high civilization, *except where the country has been repaganized.*"

In the opinion of your committee there are several social evils which tend in the direction of the repaganization of these Islands. Perhaps the greatest of these is the evil of divorce. Divorce is too readily, and too easily obtained, as is also re-marriage. Easy divorce and easy re-marriage, are both defended by many excellent Island people on the ground that they are sought chiefly by pagan Japanese. But such a plea is an excuse, and not a reason, for easy divorce and easy re-marriage, and its ultimate

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results are more likely to paganize the Christians than to christianize the pagans of Hawaii. Laxity is not a stimulant of righteousness. As our divorce and re-marriage laws at present operate in Hawaii, the pagans among us, and they are much greater in number than are the Christians, cannot have a very exalted opinion of our Christian ideals. The divorce laws and the re-marriage laws of Hawaii ought to be amended, so amended as to be more consonant with Christian ideals.

Another evil to which your committee would call attention is the laxity with which our Sunday laws are operated. The Sunday laws of the Territory of Hawaii are probably the most lax Sunday laws of the United States. But lax as they are, every community in the Territory, it is safe to say, could furnish abundant evidence of their violations, with such violations absolutely immune from police interference.

A third social evil to which the committee would call attention is connected with the movie picture shows. Pictures are often shown in the picture theaters of the Territory which are an affront to the intelligence of the average man and woman. But worse than that, not a few pictures thrown on the screens of the movie theaters are absolutely demoralizing, especially to young people. Some action should be taken, in the judgment of your committee, to remedy this evil. Perhaps by way of sagacious censorship.

Your committee offers no resolutions, but it is of the opinion that Convocation should have in readiness some one duly appointed by the Bishop to do whatever can be done by the person or persons appointed toward overcoming these several social evils during the coming sitting of the Territorial Legislature.

Signed on behalf of the Committee.

J. CHARLES VILLIERS,

JAMES F. KIEB.



EXTRACTS FROM THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

To The Right Reverend, The President, and Members of the Eighteenth Convocation of the Missionary District of Honolulu.

The Committee on the State of the Church begs to report as follows: For purposes of statistics, this report is supposed to cover only the period January 1st-December 31st, 1919, but there are many matters of importance which came up after the close of the fiscal year and should be brought before this Convocation.

There are 4,564 baptized persons reported throughout the Diocese, an increase of 64 over last year, while the number of baptisms for the year is given as 209. Confirmations numbered 122—Bishop's report 129, though the number of confirmations from Convocation to Convocation is 170. In 1919, the number of communicants reported was 1,992; this year there are 2,096, an increase of 104. The number of baptized and confirmed throughout the Diocese at the present time is probably much larger than these here given, owing to the efforts made during the Nation-Wide Campaign, which resulted in the discovery of many who should long ago have been placed on the list of the lapsed.

It is gratifying to note that all Parishes and Missions have paid their assessments in full with the exception of one in the case of General Missions, two in the case of Diocesan Missions, and one in the case of Convocation expenses. It is quite possible that in these cases the assessments have been met, but the Committee on the State of the Church have only the reports sent in as a guide, and generally these reports are sent in so late that here is no time to confer with the Diocesan Treasurer. Even so, the reports *should* be correct though as pointed out last year, often assessments have been paid but are not so recorded on the reports mailed to the Bishop's office.

Six Parishes or Missions have overpaid their assessments for General Missions, seven for Diocesan Missions, and two for Convocation expenses.

Records show that at least 2,009 public services have been held on Sundays alone, 783 on week days, though this latter is evidently incorrect in that there are daily services held in the Cathedral and in other Churches of which no mention has been made on the reports received by your committee.

The Sunday Schools have received many new members, the children's offerings have been beyond all possible hope or expectation, and while the result of the past Lenten effort is unknown to your committee, it is believed that this will show even greater missionary effort than for many years past. In the matter of Sunday School membership, your committee would like to call attention to the splendid increase at Epiphany, Kaimuki and at Makapala, Hawaii.

Your committee would like to call attention to the devoted efforts of Mrs. J. Pascoe, who week by week engages in bringing comfort to the soldiers and sailors of the district who are in the hospital or who are convalescing from illness. During the time the Reverend J. Knox Bodel was Chaplain of the 1st Ha-

waiian Infantry, and since Chaplain Bodel has been Civilian Chaplain for the Episcopal Church in Hawaii, Mrs. Pascoe has worked in conjunction with him, and that her work is valued has been evidenced many times.

The work of Chaplain Bodel since the time he was demobilized, has been that of Civilian Chaplain as above noted, and your committee would like to place on record its belief in the necessity in this Diocese of such a chaplain. The reports sent in to the Bishop's office by Mr. Bodel, have shown that the venture was well worth while, and it is the opinion of this committee that this office should be continued. Since Convocation last met, Hilo, on the Island of Hawaii, has become self-supporting and the Reverend J. Lamb Doty, under whose leadership this has been made possible, has been elected as first Rector of the Parish.

This is a distinct step forward and Hilo is to be congratulated upon attaining this position. The work among the Orientals in the Mission of Kohala has taken a new lease of life and the efforts being put forth there have resulted in a work which must be fostered if the young are to be saved to the Church.

The other Parishes and Missions on the Island of Hawaii continue much the same as before, the faithful work of the clergy in charge keeps together the scattered members of the Church, and during the late epidemic in the Kona district, the Reverend and Mrs. D. D. Wallace and the Church members generally were in the lead to alleviate the distress among the Orientals. This was also the case on the Island of Kauai, where the Rev. and Mrs. M. Carver did hospital duty for weeks together. Christian philanthropy and Church influence have gone hand in hand and the work of Mr. Carver deserves special mention.

On the Island of Maui the work continues much as in the past. St. John's at Kula is a wholly Chinese congregation. It serves the district in which it is situated well, and as successfully as it can. Of the older Chinese the numbers in the district are less from year to year. The young people as they grow up go out from Kula to other places to seek and find employment. The most pleasant feature about this is that though their absence from St. John's is a loss to the congregation, their presence in other communities is a distinct gain to those communities. They are worth while young people. It would seem advisable to institute services in English as well as in Chinese, at St. John's in the near future both for the good of the young Chinese and for the good of the scattered Eng-

lish-speaking population within access of the Church.

At Lahaina, Mr. Cockcroft is faithfully carrying on. His field has its limitations, but within those limitations the work of Mr. Cockcroft and his associates is so far successful as to be commended by people who are of other folds than ours. Were it not for the fact that the Maui Aid Association has a corps of workers so large, doing work among all classes of the people, in which not only is religion included, but almost every form of social and physical culture, together with a far-reaching work for Americanization, it would seem that we should have some Church-wise work for the non-English speaking peoples, more especially among the Japanese and Filipinos. Whether we could undertake such work without "butting in" on that already being done by the Maui Aid Association is a matter for consideration of some importance. Doubtless we are somewhat late in the day to begin such work. The same conclusion might be arrived at with reference to the Island of Hawaii, and your committee would earnestly recommend these considerations to your notice and also the whole question of work among the younger English-speaking people on the plantations. It is not the purpose of this report to cover all the activities of Church life in the Diocese. Other reports will be submitted dealing with matters upon which even this report might well have touched in so far as those matters show the State of the Church, but your committee would like to note the effort put forth within the Diocese during the season of Lent, when the Nation-Wide Campaign was held. Much new life must have been imparted to the Church by this movement, and it will be interesting to see in the year now before us, how changed the conditions will be.

Your committee note also with pleasure that on the program for this Convocation, there is an Ordination to the Diaconate, and is glad that one who is to work in this Diocese, is to be ordained within the Diocese.

Emphasis has been laid in this report upon the outlying districts rather than

that with which we are more familiar—the district of Honolulu.

All of which is respectfully submitted.

Signed for the Committee,

ALWYN E. BUTCHER.



THE SUNDAY SCHOOL LENTEN OFFERING.

	HONOLULU.	1920.	1919.
St. Andrew's Cathedral..	\$	200.00	\$ 203.42
St. Andrew's, Hawaiian..		41.30	36.00
St. Andrew's Priory.....		113.06	111.19
Iolani		50.00	54.45
St. Clement's		17.54	50.70
St. Peter's		215.55	201.27
Trinity		115.05	100.00
St. Mary's		104.65	80.00
St. Mark's		84.51	80.48
Epiphany		60.00	20.00
St. Elizabeth's		198.84	176.10
St. Luke's		105.45	71.75
MAUI.			
Holy Innocents, Lahaina.		167.70	141.25
St. John's, Kula		20.00	15.00
Good Shepherd		50.00	40.00
HAWAII.			
Holy Apostles		40.00	44.25
St. Augustine's, Kohala..		48.15	15.00
St. Augustine's, Korean ..		23.70	17.55
St. Paul's, Makapala.....		55.15
Paaui, Japanese		17.10	6.00
St. James, Waimea		5.00
Holy Apostles, Japanese..		10.04
KAUAI.			
Kauai Missions		38.65	3.50
Outside Offerings		6.35
		\$1,786.46	\$1,505.75



CHURCH CLUB DINNER.

What was practically a Church Club dinner was given at the Pacific Club on Tuesday, May 18. Guy Buttolph, who was the President of the Church Club presided. There was no set program and the speakers had not been informed that they would be called upon.

After the viands had been discussed Mr. Buttolph informed those present that one object of getting together was the reviving of the Churchman's Club. In a few moments the Rev. D. R. Ottmann was elected President of the Club, W. H. Soper Secretary, and Ralph Villiers Treasurer. Brief addresses were made by the Bishop, the Revs. Messrs. J. Chas. Villiers and D. R. Ottmann and L. T. Peck, H. M. von Holt and James Walker.

It is hoped that the Church Club which did such good work will renew its activities and bring the men together in a social way.



ORDINATION OF DEACONS.

On Whitsunday the Bishop of Honolulu ordained to the diaconate Christopher Stanley Long and James Walker.

The service was purposely not elaborate or long drawn out and its quiet orderly character made a deep impression.

Morning prayer had been said at 9:15 and at 11 o'clock, immediately after the procession, the sermon was preached by the Rev. James F. Kieb. It was short and to the point. Mr. Kieb spoke on the text taken from the Gospel "and they chose Stephen, a man full of faith and of the Holy Ghost." He made some excellent points, one of which was while the deacon was "to be grave it was not necessary for him to be solemn and long-faced." Another point was that since we had nothing but laymen from whom to ordain the clergy the laity must not look for superhuman beings in the clergy who were made of the same clay as other men.

At the close of the sermon he personally addressed the candidates who rose to listen to his exhortation.

It is interesting to note that both candidates for the diaconate fought in France during the late war, a fact which Mr. Kieb regretted that he had not brought out in his address. Mr. Long when demobilized was a lieutenant and Mr. Walker a corporal. They have both suffered severely from gas and shell shock, but they carried on and were not discharged until some months after the armistice was signed.

Mr. Long has been a teacher at Iolani School, where he has done excellent work and at the request of the wardens and Vestry of St. Clement's is to hold services at that Church for the present.

Mr. James Walker has done a remarkable work at Kohala among the English-speaking young people. On one occasion when he had a day of sports there was at least a thousand persons present at one time. The people, including the

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managers of the plantations, appreciate Mr. Walker's work. He lives at the parsonage at St. Augustine's, Kohala, but a very important work is carried on by him at St. Paul's, Makapala, where a graduate of the Priory and a teacher is of great assistance to him in playing the organ and in other ways.

It is an extraordinary thing that these children at Makapala gave \$55 as a Lenten offering. From the three missions in Kohala the total was \$127.00, of which St. Augustine's gave \$48.15 and the Korean Mission \$23.70. In addition to this St. James, Waimea, which Mr. Walker serves occasionally, sent in \$5 as its Lenten offering.

On a recent Sunday he asked each child of the various Sunday Schools to bring an egg. The results was that he sent to the Bishop 338 eggs, some of these were given to the Children's Hospital, some to the King's Daughters' Home and the rest sent where it was believed they would do good.

The heartiest good wishes and prayers will follow these young men in their ministry. Both have served as lay readers for many years, and have been licensed to make addresses. They both expect to devote themselves to the work in these Islands instead of settling down and thinking there is nothing to do at Kohala. Mr. Walker thinks there is work for four men in the district among the children and young people—American-born who speak the English language.



CLERICAL SALARIES AS REPORTED IN THE JOURNAL.

Comment has been made upon the fact that in the journal in the parochial reports the salaries given are sometimes very little or are even omitted altogether. The reason for this is that under our present system of reports the Treasurer only gives what actually is paid out by him to the priests in charge.

Now it so happens that there are several cases where the salary is made up from two or three sources. This is the case with the Rev. L. Kroll. The Treasurer of the Hawaiian Congregation does not pay Mr. Kroll, but pays the Diocesan Treasurer and it is in his report that his salary will be found.

In the case of Trinity and of St. Peter's the stipends to clergy appear very small because their salaries are paid by the local treasurer of the Board of Missions.

On another island several plantations unite in paying the salary of the clergyman and the money is sent direct to him. The treasurer of the Mission, therefore

cannot make any return of it. There should be some way in which the total salaries appear and the Finance Committee of the Missionary District, which in Hawaii is the Board of Directors, can devise some method in which the salaries of the clergy appear according to the facts of the case.



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Little Helpers—Mrs. C. C. Black, Kapahulu Rd.



AUXILIARY DAY.

Tuesday, May 18, Auxiliary Day, was, as usual, full of interest. A corporate communion in the Cathedral at 9:30 o'clock was the beginning of the day's activities, and at 10:45 the members assembled in the Davies Memorial Hall for the business meeting. The President's address called attention to the very great loss to the Auxiliary in the resignation last summer of two of the officers, Mrs. Marx, Treasurer, and Mrs. Folsom, First Vice-President. Upon a carried motion Mrs. Marx was made an honorary member of the Board of Managers, in order that the Auxiliary might still have the benefit of her ability in an advisory capacity. The Auxiliary is fortunate in having as her successor Mrs. Thos. E. Wall, whose experience as treasurer of the St. Andrew's branch for many years makes her particularly fitted to take up

the larger responsibilities. The Secretary was asked to write to Mrs. Folsom conveying the affectionate greetings of the assembly.

The Bishop then appointed the officers for the ensuing year as given above. Bishop Restarick told of the good work that Mrs. Kroll and Mrs. Dominis are doing in the east. They are constantly being asked to speak at various meetings and give information about the work in the Islands. The Bishop keeps them well supplied with literature and necessary data.

Bishop Restarick reported that a portion of the property on Beretania street, in front of the Cathedral, is to be sold at auction at an upset price of \$60,000. He has consulted with a number of prominent business men as well as churchmen, and all are in favor of the purchase of this prop-

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erty as it will be a civic asset. He called for an expression of opinion from the Women's Auxiliary and in response, on a motion duly made and seconded, it was noted that the Women's Auxiliary heartily endorse this action of the Board of Directors in taking steps to purchase the property on Beretania street.

After the noontide mission prayer Mrs. Black told about the Little Helpers, and the plans for a memorial in honor of the founder, Miss Mary Elizabeth Hart, who died Aug. 1, 1918. It was moved and carried that the afternoon collection should be given to the Mary E. Hart Memorial Fund.

Two interesting visitors were Mrs. Gillette of Tampa, Florida, and Miss Murphy of Bath, Me. Both ladies are officers of the Auxiliary in their home dioceses.

The report of the Thank Offering Secretary showed the total amount sent to the Triennial Convention to have been \$940.36. While it was a disappointment not to have reached the thousand dollar mark, this is \$300.00 more than any previous offering.

A report from the Cluett House showed thirty-four resident members and ten more coming in for meals. The girls are pleasant and agreeable, and all rules are willingly obeyed. An appeal sent out in December brought in \$1,695.45, which reduced the debt to \$8,804.55.

The new Secretary of the Church Periodical Club was introduced and read a report which showed the need for more magazines. Out of 130 calls only 32 were supplied here, 32 came from the C. P. C. of New York, and 68 were unsupplied. As many dioceses not only take care of their inter-diocesan requests, but send periodicals to foreign stations as well, it will be seen that Hawaii is not doing as well as she might, especially as the people here take so many more magazines than in other places. It was voted to add \$50 to the blackboard items so that Mrs. Clarke would be in a position to supply the urgent calls.

At 12:30 o'clock the meeting adjourned to the Priory where tables prettily decorated with hibiscus, were in readiness for the basket luncheon.

At 1:30 o'clock the meeting was again called to order and a report of the altar department was read by Mrs. Restarick. This report called attention to the increased cost of linens, stoles, etc. The amount of cash on hand January 1 was \$78.00.

Mrs. Baird gave a very interesting summary of "Neighbors," the book used by the study classes during Lent. Under the able leadership of Mrs. von Holt the large classes found this book, which presents the problems of immigration from the standpoint of the Episcopal Church, a most profitable study.

Mrs. Theodore Richards brought greetings from the Women's Board of Missions of Central Union Church, and a cordial invitation to attend their annual meeting on Tuesday, June 1. Mrs. Richards spoke of the world's need of a United Church to fight against the sin and unrest of the day. Mrs. von Holt told of the wonderful service held early in Lent when the women of the different churches, several hundred in number, met in St. Andrew's Cathedral for a day of prayer, which shows that we are making real progress toward this desired unity.

The president read a very interesting paper on the Reorganized Women's Auxiliary, illustrating her subject by a chart showing the departments that should be formed in each church organization. At present we have only three, Guild, Auxiliary and a Church Periodical Club. It is hoped to add others later.

Quite the event of the day was the very stirring paper on the "Repaganizing of Hawaii" by Mr. Walker of Kohala. The eloquent manner in which Mr. Walker handled his subject aroused much enthusiasm, and he was immediately voted \$100.00 for his work.

Interesting talks were given by Sister Olivia about the School of St. Lioba, Wuhu, and Miss Pierce, who told about Valle Crucis and its needs.

Mrs. Restarick reported a falling off in the work of the Junior Auxiliaries owing to the lack of women who have the gift of leadership.

Mrs. Black told about the Girl Scouts at Kapahulu, the only Episcopal Girl Scouts in the Islands.

Under Miss Hilda von Holt's direction a play is soon to be given, to raise money for necessary equipment.

Mr. Kieb called attention to the fact that Ezra Crane, the Boy Scout chosen to represent Hawaii at the big convention in London, is a communicant at Epiphany.

The wants for 1920-21 displayed on the blackboard amounted to \$1,860.00. About \$800 was pledged during the afternoon.

Meeting adjourned at 4:30 o'clock.



ANNUAL MEETING.

The following objects were presented at Convocation towards which every Branch of the Woman's Auxiliary and the Juniors were asked to contribute something. As three objects of last year are dropped in 1920 it is expected that generous pledges will take the place of those made last year. Not all the pledges are in yet, but we hope we can publish them in the June Chronicle. Individual gifts are also asked for:

*Diocesan Automobile Fund....	\$250.00
*Kamaka Kawaihoa Memorial Scholarship Fund, Iolani....	150.00
*Interest on \$8,000 Debt Cleg-horn Lot	120.00
*Upkeep St. Mary's Mission, Honolulu	150.00
*Support of Orphan, St. Mary's Mission	120.00
*Upkeep St. Cross Mission School, Lahaina	100.00
†St. Agnes Hospital for Negroes, Raleigh, N. C.....	100.00
†Valle Crucis School (destroyed by fire)	100.00
†St. James Hospital, Anking, China	50.00
†St. Lioba's School, Wuhu, China	100.00
*Church Periodical Club.....	50.00
* Diocesan Missions.	
† Domestic Missions.	
‡ Foreign Missions.	

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EXTRACTS FROM THE REPORT OF THE CORRESPONDING SECRETARY FOR THE YEAR ENDING DECEMBER 31, 1919.

Although my report is supposed to begin on January 1st, 1919, we can scarcely be said to have made a beginning until the month preceding Lent, when it was discovered that we could not wait until Convocation in May to get instructions as to our Lenten box work and as to what objects we should be asked to make pledges for 1919. The President of the Board of Managers therefore called a meeting and the objects were selected. Each Branch was notified, but by May it was evident that unless greater efforts were put forward at Convocation, the sums asked for would not be raised. So it was that the blackboard was effectively used at our Annual Meeting.

This year two new objects are presented, one in the Foreign and one in the Domestic field. St. Lioba's School, Wulu, under the Sisters of the Transfiguration is not altogether new, but it asks our aid. St. Andrew's Junior Auxiliary supports a slave girl who attends this school and last year at a Diocesan meeting at which Sister Edith Constance spoke, an offering was taken up, but not until now have we asked for definite pledges from every Branch. The sum of the blackboard is merely nominal, but we hope it will be oversubscribed several hundreds of dollars by the end of the year.

To Valle Crucis, a school for white girls in North Carolina, which was destroyed by fire last year, we hope to give at least \$100.00.

FOREIGN FIELD.

I am delighted to report a great gain in our giving to the Foreign field. In the Treasurer's summary you will find that we gave \$419.20, which is \$226.40 more than the previous year. This is a healthy sign and I hope we shall reach the \$500.00 mark for 1920. For Domestic Missions we gave twice as much as in 1918, and almost a hundred more to General Missions.

Our total cash disbursements were \$1,088.60 more than in 1918.

DOMESTIC FIELD.

If you remember last year our aim for the negro work was to endow St. Agnes Hospital, Raleigh, for one day or \$100.

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We sent \$100.50, which was an increase of \$40.00 over the previous year.

The Priory Juniors were true to their pledge again for the scholarship. they have maintained so many years at St. Mary's-on-the-Mountain, Sewanee, Tenn.

St. Stephen's Hospital, Fort Yukon, Alaska, was remembered by St. Andrew's Branch sending its Lenten self-denial offering for \$120.19.

Thus we have helped three points in the Domestic field and five in the Foreign. Besides we have helped 20 Diocesan objects.

On the whole we have done exceedingly well by comparisons with 1918. Only 4 of the 22 Branches have fallen behind and 18 have exceeded their previous record. The most notable increase is Christ Church, Kona. Its offerings were over 163 per cent more, and St. Andrew's Parish Branch 85 per cent more than the previous year.

If we regard totals as our criterion, then St. Andrew's is the banner Branch, but reckoning per capita, which is fairer, Christ Church is the winner.

When I read in the Living Church recently that the Woman's Auxiliary of the Church of the Redeemer in Chicago, numbering 1,000 communicants, had completed its banner year its offerings for 1919 having been \$1,634.34, representing gifts to 18 different objects, I could not but compare our largest parish, St. Andrew's, Honolulu, with one-half that number of communicants, which gave \$1,066.31 to 20 different objects.

It is only by examining statistics and making comparisons that we can judge of our progression or retrogression or whether we are standing still. I can truly say after careful study that we are going forward every year and that the past year has been most satisfactory in spite of changes and difficulties in our reorganization, to which it takes time to become adjusted.

I have just completed and sent such a list to Miss Lindley giving our needs in this District. She will place this list on

file and when the Bureau of Supplies is fully organized and established she will make allotments to the Dioceses through the Diocesan Box Secretary—who, in turn, makes the allotments to every parish Branch.

And now a word about the personal touch between the Branches who contribute to a Diocesan Box and the recipient.

I am often told that under the present system no acknowledgment has been received. This is a difficult matter to regulate, especially in the case of a Diocesan Box. Take for example the China box we have just sent. Dr. Taylor will doubtless send an acknowledgment to me, your present box secretary. It is customary elsewhere to read such a letter of thanks at the first quarterly meeting thereafter and I should publish the same in the Church Chronicle. A duplicate letter could be made and sent to each contributing Branch, but that is a good deal of work for the secretary. It is obvious that Dr. Taylor could not be expected to write a letter to all the 20 Branches, individually. According to the new methods Dr. Taylor would make acknowledgment to Miss Lindley and she would pass it on to our box secretary. This would mean a much belated acknowledgment, but we should have to make up our minds to accept the delay. In the matter of money gifts to the Foreign and Domestic fields, they must be sent by our Diocesan Treasurer to the Treasurer of the Board of Missions and he forwards them to the destination specified. This means delay, of course. Only by the last mail did the notification come to us that the money for St. Lioba's School and the support of a slave girl attending that school, also the money we sent for St. James Hospital, Anking, had been received in New York, although our Treasurer sent these sums early in January.

But had we not sent these sums to New York, they would not have been credited to us on our Nation-Wide Campaign quota.

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Even in our own Diocese each Branch cannot expect to receive a personal acknowledgment of its gifts. Let us take the scholarship at Iolani to which we will say every Branch contributes something to make up \$150.00. It would be manifestly impossible for the principal to write a note of thanks to every Branch that contributed.

And now I must speak a word about the packing of a box. In the box shipped last week to China, on each parcel was placed the name of the Branch, the number of articles and their value to the recipient; that is, to the cost of materials was added a nominal sum for the labor. This is only right and just as we know that materials have one value and finished garments another.

Three lists are made out stating the contents. One is filed by the box secretary, one was sent in the letter to Dr. Taylor, and one was placed in the box. The box was insured, the freight prepaid and the shipping documents forwarded to Dr. Taylor. In order to insure it, the value of the box had to be stated. This was difficult for the box secretary, as few gave her the value of their contributions.

I hope that every Branch will bear this in mind next year for whoever is box secretary will need this information.

Next year the new plans will probably be tried out. It is expected that a donation of one dollar from every Auxiliary member in most dioceses will be asked, for sufficient funds to establish a Bureau of Supplies. Like other new methods—they can only be learned by practical experience—and the more I look into them, the more I feel that there has not been so great a revolution of methods as an evolution—a working out gradually from the best economic methods and an elimination of all waste, to a broader and larger conception of Woman's Work and the Church's needs covered by the Woman's Auxiliary.

MAY L. RESTARICK,
Dio. Cor. Secretary.



EIGHTEENTH ANNUAL REPORT OF THE JUNIOR AUXILIARY FOR THE YEAR ENDING DEC. 31, 1919.

We report the same number of Branches this year, ten in all, with a gain of 10 members.

In cash the Juniors gave:	
To Diocesan Missions	\$ 758.90
“ Domestic Missions	95.00
“ Foreign Missions	183.00
“ General Missions	71.50
“ United Offering	78.23

Total Cash\$1,186.63
They gave 5 boxes valued at... 29.00

1919 Total Cash and Boxes..\$1,215.63
The cash total is \$200.96 less than in 1918 and the cash and box total is \$249.26 less.

I am sorry to report that there has been a falling off in the Junior work as a whole, although St. Andrew's Juniors have greatly increased their total, as have several others.

Owing to the illness of Mrs. Kroll and absence of Mrs. Kroll and Mrs. Dominis, the Hawaiian Juniors have reduced their totals by more than half of the preceding year.

Yet they are still the banner *Junior Branch*. It could not be expected under the circumstances that their previous high record could be kept up. Not only did they always hold the highest record of the Juniors, but for some years their totals exceeded even the largest Woman's Branch in the Diocese, St. Andrew's, to which they must yield the palm this year, for St. Andrew's has almost doubled its total in 1918.

The difficulty everywhere is to get leaders to interest young girls. After all the reasons and excuses given about girls not being able to give the time to it on account of school duties, we know the real reason is that we cannot find women who have the gift of leadership, who know how to interest and train the young in Churchly ways and are willing or able to so sacrifice their own time and pleasure as to give the amount of thought and time required.

If the children are to have a part in Christianizing the world, there must be many men and women willing and ready to lead them. To quote a Junior leader in Massachusetts: "The time has come, thank God, when we are beginning to be ashamed to offer to the children of our Church Schools any less carefully prepared leadership than we demand of their Day School teachers; but this leadership must be largely voluntary, and it looks as though most of the volunteers

would have to come from the ranks of the Woman's Auxiliary, and if these leaders must be equipped both with missionary zeal and with the knowledge of how to conduct week-day work, many of them must be willing to enter training classes and prepare for serious work."

As we said last year the new Junior Plan is to coordinate the Church School and the Junior Auxiliary and that both boys and girls were to be included in the week-day work as well as the Sunday work. Measures were to be taken whereby every boy and girl in the Church might be given a chance to have an active part in every sort of Christian service. The Church School guided by the Board of Religious Education in New York is slowly and steadily moving towards the goal which was set for the Junior Department at the Triennial in St. Louis in 1913 and at Detroit last October.

We here in the Islands have not the opportunities of summer conferences and other summer schools for the study of religious subjects, but we could bring speakers here to give us a course of lectures on these subjects we are so anxious to learn about, that we may fall in line with the Dioceses on the mainland, especially in this increasingly important matter of the Church Schools and the Junior Auxiliary. We hope that Mrs. Arthur Smith will bring us the inspiration she has gained in her contact with the East and as First Vice-President that she will accomplish much for the Junior Auxiliary.



RESIGNATION OF MRS. MARX AS TREASURER OF WOMAN'S AUXILIARY.

During the Annual Meeting of the Woman's Auxiliary, the President, Mrs. H. M. von Holt, read the following in relation to the resignation of Mrs. Marx as Treasurer of the District Branch:

"It is with great regret that I am obliged to announce the resignation of the Diocesan Treasurer, Mrs. B. L. Marx, who has held this important position for years. The condition of her health made it imperative that she should give up all outside responsibility. As an active officer we are obliged to accept it, however reluctant we may be to give her up. I propose that she be made an Honorary Member of the Board of Man-

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agers that we may not lose her in an advisory capacity.

It is difficult to express in a few words an adequate appreciation of Mrs. Marx's contribution to the life of the Missionary work of the Auxiliary in this District. Her gracious personality, her intelligent grasp and insight into every problem and her keen interest in the up-building of Christ's Kingdom here and everywhere, her generous financial help—all these qualities and many other qualities have made her invaluable as a co-worker, but we know that her interest will not lapse and that she will continue her helpfulness in other ways, and when her strength and health return we shall hope to see her again actively participating in an official capacity.

We are indeed fortunate in securing as her successor Mrs. Thos. E. Wall, who by years of active and faithful Treasurership in St. Andrew's Branches is well prepared to take up these larger responsibilities as Diocesan Treasurer. Owing to her kind acceptance the work of the present year is going on without a break and I know I need not bespeak for her the cooperation of every Branch, that her labors may be lightened.



THE UNITED THANK OFFERING.

The great Thank Offering in Detroit last October was \$468,060.41. From this was deducted the four gifts for buildings of \$5,000 each, the salaries of forty-nine workers were increased and twenty-two new workers were appointed, making a total of 183 women workers that are being supported by this fund. One hundred are in the domestic field and 83 in the foreign field. Sixty-eight are in evangelistic work; 64 in educational; 31

medical; 14 industrial and social center work; 4 are not listed and one is doing secretarial work. Three volunteers are in training and twelve are retired and pensioned. We have 8 United Offering women workers in this Missionary District and hope to have more. Our share of the great offering at Detroit was \$940.36, and we hope to send \$1,000 at least to the next Triennial at Portland, Oregon, in 1922.

TAKE NOTICE.

Every Branch should take up an offering twice a year for the United Thank Offering and May is the month chosen by several. Then again in September. Not only Auxiliary members, but every woman in every parish and mission should be asked to contribute to it, as is done elsewhere. The Secretary of All Saints, Pasadena, writes that she has 30 women to canvass for it in her parish and automobiles promised to take these women to collect the offering in time for Ascension Day, when it is presented on the altar.

This would be a good plan for us to adopt another year in Honolulu. United Offering envelopes are issued in some places for the canvass. May we be able to lay on God's altar in 1922 a worthy offering from many grateful hearts in Hawaii.



REPORT OF THE LITTLE HELPERS.

We are fortunate to have Mrs. C. C. Black to take up the work which Mrs. Folsom laid down, although since she signified her willingness to take the office she has again taken up her work at St. Mark's, Kapahulu, and her time is very full, indeed.

All of our young children should be en-

rolled and should be taught the beautiful little prayer and should give their pennies that they may have their share in sending the Gospel to all the world. Mrs. Black will be glad to give out the little red boxes to any Branch which will undertake to enroll new members.

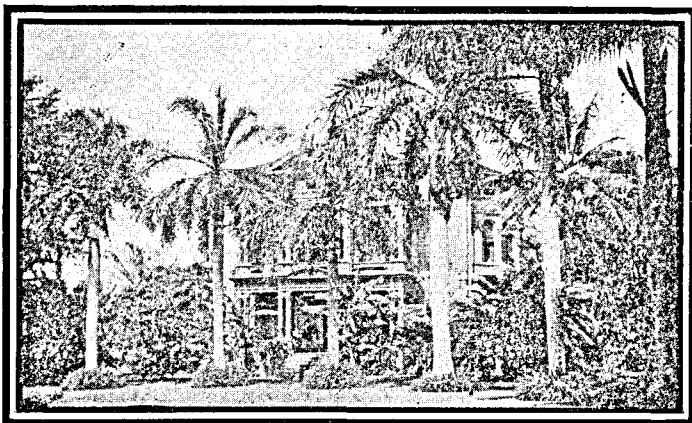
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Honolulu.

Miss Mary E. Hart's death has been a great loss to the Church at large as well as to Western New York. She has been a remarkable Junior leader and it was she who founded the Little Helpers. The results of her consecrated life are incalculable, but the importance of it is shown in the efforts being put forth by the Auxiliary as a whole to erect a memorial to her in the mission field.

It is seldom that the Auxiliary as a whole has so honored any of its members. Only twice before has this happened, Mrs. Twing, the first Secretary, and Miss Sallie Stewart, for so many years President of the Virginia Branch, being so remembered.

At the Triennial in Detroit the delegates voted that the memorial should take the form of a School for Navajo Indians at Farmington, N. M., and \$5,000 is the sum to be raised for that purpose. Every Branch is asked to contribute something and I am sure that the Diocese of Western New York, which has so often helped this District generously, would greatly appreciate an offering from us. We here have never been moved as a whole to help the Indian work of New Mexico and we should have a part in the uplift of that race. Miss Hart was a dear and close friend of Mrs. Folsom's, so that her name and her work are familiar to us.

It has been customary to give the afternoon offering to some Diocesan fund which is in arrears, but this year I move that the offering be given to the Mary E. Hart Memorial Fund.

This resolution was carried and the offering amounted to \$32.12.



THE CATHEDRAL REGISTER

BAPTISMS.

- April 3—Alice Florence Kimball Martin,
by the Rev. L. Kroll.
- " 22—Mabel Young,
by the Rev. L. Kroll.
- " 22—Ramona Monte,
by the Rev. L. Kroll.
- " 4—Hugh Chester Kildow,
by Canon Ault.
- " 10—George Wilson Lima,
by the Rev. L. Kroll.
- " 11—Annie Eggerking Searle,
by Canon Ault.
- " 11—Richard Clayton Chillingworth,
by Canon Ault.
- " 11—Carter Nott,
by Canon Ault.
- " 17—Mabel Kwai Lau Sing,
by Canon Ault.
- " 17—Francis March Hatch,
by Canon Ault.
- " 18—Edwin Sterling Mossman,
by the Rev. L. Kroll.
- " 18—Zerna Amelia Leialoha Lopes,
by the Rev. L. Kroll.
- " 18—Daisy Kau Sniffen,
by the Rev. L. Kroll.
- " 25—John Francis Chalmers,
by the Rev. L. Kroll.

MARRIAGES.

- April 14—William James Victor McDougall,
Margaret Beatrice Richards,
by Canon Ault.
- " 17—Patrick William Kaiakea Shaw,
Julia Kaana Fern,
by the Rev. L. Kroll.
- " 27—Nathan Ralph Cherrigan,
Ruth Adams,
by the Rev. L. Kroll.

BURIALS.

- April 2—James Gordon Spencer,
by Canon Ault.
- " 3—Ella Fanny Grindell,
by the Rev. A. E. Butcher.
- " 10—Emma Hall Rickard,
by Canon Ault.
- " 20—Kenneth Allen McGuire,
by Canon Ault.

General Offerings	\$1,826.17
Hawaiian Congregation	254.56
Communion Alms	26.64
Specials	65.94

Total \$2,173.31

Number of communions made during
month of April 827

A large number of our Cathedral congregation have left for the Coast and most of them expect to be gone several months. This will naturally affect our congregations. We hope that those who remain in Honolulu will be regular in attendance.



CATHEDRAL.

One thing certainly is encouraging and that is the number of those who attend at 7 a. m. service. On May 9 there were 75 communicants and on May 16 there were 103. To get up early and come as some do a long distance to Church shows a desire to come near to Jesus Christ. As is natural this large attendance at early services may decrease the numbers at the other services but the Lord's Own Service is higher in order than Morning Prayer and then again many attend both.

DEATH OF MRS. BUTTLES, MOTHER OF GUY. H. BUT- TOLPH.

We give below a clipping from "Church Life," the Diocesan paper of Ohio.

The sons of Mrs. Buttles, Guy H. Buttolph of the Cathedral Parish, Honolulu, and the Rev. Edwin K. Buttolph of Mount Clemens Diocese of Michigan, both resumed the old spelling of the name. It was when members of the Buttolph family moved from New England to the Western Reserve in Ohio that the change in pronunciation, and spelling occurred.

It may be as well to remind the reader that the Western Reserve was that portion of the Northwest Territory reserved by the State of Connecticut when other parts of the Territory were ceded to the United States in 1786.

The people who settled the Western Reserve were characterized by their thrift, industry and their interest in education and the establishment of schools.

Mrs. Buttles, who retained the name as it was spelled by her husband, made two extended visits to Honolulu and was well known to the clergy and to many other people. She was a staunch Churchwoman who carried her religion into every act of life. She was of the kind which made the Western Reserve famous in many ways.

What follows is from "Church Life": "Harcourt Parish, Gambier, Ohio, lost one of its oldest and most faithful members when, on Monday, April 12th, Mrs. Jennie Elizabeth Buttles died at her residence in Gambier.

"She was born at Wadsworth, Ohio, Oct. 22, 1838, the eldest child of the Rev. Aaron Kinne Wright and Helen Maria Ashmun. She was married to Levi Buttles August 18, 1858, and lived for 22 years in Cleveland, being closely connected with the Cleveland Female Seminary and with the founding and early years of St. Mary's Church.

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"Mr. Buttles died in 1891. Perhaps he was best known to Ohio churchmen as the Treasurer of the Diocese from the time of the division (1874) until his death—a period of 17 years.

"During the 40 years of her residence in Gambier, Mrs. Buttles was always identified in love, interest and labor with the activities of the Church and of the parish. For nearly 30 years she was president of the local branch of the Woman's Auxiliary, and during much of that time acted as 'vacation organist' in the Church of the Holy Spirit.

"On Wednesday, April 14th, the mortal remains of this faithful soldier and servant of the Christ were laid to rest beside those of her husband, in the old Collegiate burial ground on Gambier Hill. May she rest in peace, and may the Light Perpetual shine upon her!"

CONFERENCE ON THE RE-PAGANIZATION OF HAWAII.

On Monday, May 17, at the Davies Memorial Hall, a conference was held on the vital subject of the Repaganization of Hawaii. The Rev. Henry P. Judd, by invitation of the Bishop, read a paper which we print below.

An excellent paper was also read by Mr. James Walker. In the discussion many took part. The conference was enjoyed by those present.

THE REPAGANIZATION OF HAWAII

By the Rev. Henry P. Judd.

The significance of the recent Centennial of Christian Missions in Hawaii extended beyond the scope of the pageant, the parade, the civic luncheon, the dramatic representation of early days, the various public addresses on civic and educational subjects and all other features comprising the interesting week of celebration. It was even more than the commemoration of the notable event in April 1820—the landing of the first Christian missionaries on the hospitable shores of Hawaii. For if we study history aright and have a proper perspective and sense of proportion, we shall see that it was really a public recognition of the triumphs of the cross of Christ and of the supreme place occupied by Christianity in the life and welfare of our island community. And in the progress of the Kingdom of Christ, all Christians may well rejoice together.

The first century of Christian civilization has ended, and now at the threshold of the second century, it is fitting that we take account of stock, that we size up the religious situation in these islands and, in a calm and judicious manner, look at the problems confronting the Church of Jesus Christ today. A care-

ful survey of the field reveals the fact that there is a quiet, but nevertheless effective process of repaganization going on in our midst. The development of an organized cult for the worship of strange gods, presents a real problem for all seriously-minded Christians.

In 1819 paganism was officially overthrown in Hawaii at the death of Kamehameha I with the violation of the tabu system, the discrediting of temple worship, the repudiation of the priesthood and the destruction of idols, and ever since that time open idolatry has been a recrudescence of paganism in mitigated forms in various epochs of Hawaiian history.

With the coming of so many immigrants during the last decade of last century particularly, people steeped in Buddhist habits of thought and action and loyal to the demands of the Shinto cult, there is a repaganization going on, subtle and real in character, even though unnoticed by careless and unthinking observers.

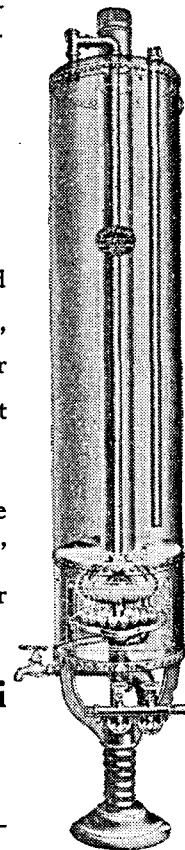
The problem is first of all a *religious problem*, not a political one primarily, though the political aspect enters into its discussion, not an economic one, though it concerns this vital department of life, not a social one, though it touches this phase of existence. It is a problem for those of us who profess to be followers of Christ to face honestly and frankly without hesitating because of what others may say of our taking up for thoughtful discussion this subject that concerns the future of Hawaii. We have a perfect

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right to address ourselves to this problem. It concerns the growth and development of a religious system that is not in keeping with the first and second commandments of the Decalog, for it has "other gods" before Jehovah and it involves the

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making of "graven images," the likeness of things and their worship.

What is involved in this repaganization of our islands? It means the spreading of the Buddhist and the Shintoist doctrines, cult, propaganda and ways of thinking and living. It will be pertinent, then, for us to note briefly the main points of these religious systems.

This is what we may say of Buddhism: "It means the denial of the existence of supreme deity; that there is no such thing as reality in the world, but that all is illusion; its doctrine of Kusala or merit is a source of moral weakness, catering to man's love of self-righteousness; it teaches that man should aim at the utter and complete effacement of the individual so that he is not merely absorbed, but absolutely wiped out in nirvana. Buddhism has not been able to found a tolerable social state or a single good government. It failed in India, the land of its birth. Its radical thought is a selfish one, in spite of its benevolent purposes. It rests in pure individualism—each man's object is to save his own soul. Lying is practically defined as "being caught in an untruth." Lying becomes a fine art. 'Deceit is at a premium. Children grow up with no higher standard of honor than a belief that the sin of falsehood and fraud lies entirely in its discovery.'"

Of Shintoism we may make this summary: "The native religion of Japan and for centuries the state religion of that country, it has molded, by reason of its mythological accounts of Japanese origins, a loyal attitude towards the imperial house, and has been a strong factor in the cultivation of patriotism. The objects of Shinto worship are members of the solar and stellar systems; emperors, heroes and ancestors; and practically all natural objects. The acts of worship are carried on before shrines, sometimes in public, sometimes in private, the devotee bowing, praying and offering sacrifices of fruits, vegetables or drink. Progressive learning has done much to rob Shintoism of its religious element; the sun worship is mostly discontinued, the emperor is no longer regarded as a god and hero worship has become hero reverence. Shintoism has produced a rank growth of superstition, a spirit of moral and spiritual self-satisfaction and a degree of social immorality that seriously threatens the welfare of the nation. At the same time out of Shintoism has grown a loyal patriotism, great bravery on the battlefield and respect for parents."

"Buddhism and Shintoism are the two great religions of Japan, and hence their relation and attitude to each other is a

matter of considerable interest. Shintoism has always been a light-hearted faith, little given to any consideration of the more sombre realities of life. Harvest festivals, dances, feasts, marriages—these have always been the most prominent features of Japanese social life. Gayety has been its watchword. Such a religion loses sight of many elements in daily life—consolation in time of sorrow, interest in the repose of the dead, a deep searching for spiritual realities. It is not surprising that a people so trained should have welcomed Buddhism with its emphasis on the seriousness of life, the importance of every deed, and the propriety of caring for the repose of the dead. Nor is it surprising that Buddhism quickly wove itself into the very texture of Japanese society. The Buddhism of Japan has developed into as high a type as is to be found. In its priesthood are the scholars of Japan. Shintoism on the contrary has produced no worthy literature and no highly educated priestly class. The educators of Japan have for centuries come almost wholly from among the Buddhists. The relation of Buddhism to Shintoism is thus seen to be of a purely supplementary nature. Its priests never appear at a marriage, but always at a funeral. Shinto priests never appear at a funeral, though not infrequently at a marriage. In general, Buddhism is interested in the more serious concerns of life, while Shintoism

is interested in its lighter and more joyous concerns.

"Ancestor and hero worship, belief in the divine origin of the royal line, and faith in the moral goodness of natural man are common both in Shintoism and to Confucianism. Shintoism, however, unlike Confucianism, is characterized by a priesthood, by corrupt practices, by an extensive nature worship and by a surfeit of superstition."

A few words as to the extent of the problem. All over these islands—wherever there may be a settlement of Buddhists or Shintoists—there may be noticed evidences of this process of repaganization. Shrines and temples and places of worship varying in magnificence and size from some small and simple wayside affair to the costly and grand Hongwanji temple on Fort street, Honolulu, have been erected, largely in the last quarter of a century. It cannot be denied that these places of worship in their unusual and picturesque features, some of them in an artistic setting created by a landscape gardener, make an appeal to the aesthetic sensibility. The eighty-eight so-called "holy places" at Lawai, Kauai, for example, furnish something out of the ordinary to the eyes of the tourist from the mainland always keen for something new and different from what he is accustomed to "at home." But there rarely ever enters into the consideration of these visitors what

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it really means to us to have this absolutely anti-Christian and quite un-American element in our communities, all the way from Kau, Hawaii, to Kekaha, Kauai.

The problem touches fully one-third of our island population, judging by the preliminary returns from the recent census enumeration. Any problem that touches such a large fraction of our people as one-third and that is centered, yea, firmly entrenched in every city and village throughout the group and on every plantation and in every settlement of Japanese is a problem that must be faced soberly.

Moreover, in the third place, it is a growing problem. Buddhism is stronger in Japan than in other Buddhist countries, so we are informed by reliable authorities. And we are also told that in Hawaii Buddhism is relatively more active than in Japan and that the Buddhist priests here are much more successful in securing money from their own people than they are in the old country. It has been reported from trustworthy sources that the priests in two places on the Island of Hawaii pay a good sum of money for the privilege of being priests there, so great is the amount of temple fees and "so rich in the picking."

It is certain that a vigorous propaganda is being conducted in our islands and that paganism has made great strides in the twenty years that have already passed away in this twentieth century. Are our eyes open to the fact of this repaganization of Hawaii by means of this aggressive propaganda among one-third of our population?

The number of adult Buddhists is not increasing through immigration, but their ranks are being constantly recruited by the great number of boys and girls

annually coming of age, young people reared in Buddhist homes, surrounded by Buddhist influences, instructed by Buddhist priests, worshipping idols and participating in pagan rites and ceremonies.

Do we like to see Buddhist temples springing up all over the islands? In the the year 1915 there were 89 Buddhist and 6 Shintoist priests in the Territory. Today there are 97 Buddhist and 8 Shintoist priests. Every time we hear the booming of the temple bells, we are reminded of this process of repaganization. Every time we see troops of children and adults coming from some pagan conclave or celebration, we ask ourselves, "Is Hawaii a Christian land or is it semi-Christian and semi-pagan?"

Having noticed the alarming features of the situation and the really dark side of the problem as it appears to us, let us now glance at some of the hopeful signs. For there are unmistakable evidences that the power of Buddhism is waning here and there, and its path of progress is not without its stubborn obstacles and serious hindrances. In this connection it will be well to consider first the adult reaction against the old ways of the old age, against the Buddhist cult and teaching, in favor of the new way as taught and exemplified by hundreds of followers of Christ. The hard shell of this conservative religion, Buddhism, is beginning to crack under the blows of modern thought and modern ways of living. The old cannot withstand the new in the long run.

The irresistible trend of thought among the young people of our public and private schools is towards things of Christian standards and ideals and away from the influence of the Buddhist homes and temples. Herein is one of the most

hopeful signs for the future—that the young Japanese are being trained in American and Christian ways and principles in our schools and that these ideas are clashing with the Buddhist ideas as taught in the foreign language schools and in the pagan homes. From this inevitable conflict between the two types of civilization, it cannot be denied that many will emerge as out-and-out Christians and loyal and outspoken American citizens. The leaven of Christ's Gospel with its benevolent and energizing motives and ideals is working away in the mass of young people, quietly effecting its uplifting transformation.

A very definite and concrete token of encouragement is the increasing number of members in our Christian Japanese churches. I do not happen to know the statistics of Japanese communicants in the Protestant Episcopal Church or in the Methodist Church, but if they are increasing in the same rate as prevails in the eighteen Japanese churches of the Hawaiian Evangelical Association, it is safe to say that the growth is a very healthy one. There were 956 Japanese members in our churches ten years ago, and now there are 2,134—a gain of 123% in a decade.

The net results of Rev. Paul Kanamori's evangelistic campaign last summer were gratifying. Many Buddhists heard the Gospel story presented clearly and convincingly by this noble man of God who has done such splendid work in winning souls for Christ. Our Japanese Christian pastors are doing faithful work which is being supplemented by that of the Sunday Schools and young people's organizations.

The results of the Americanization program being carried out, especially on Maui and Kauai, are proving to be of in-

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direct benefit to the cause of Christ and in some instances are followed by positive gain in the number of church members. There is moreover a better understanding of Christian leaders and principles on the part of the Buddhists, and a better feeling has succeeded to the opposition and persecution that fell to the lot of the Christians at Olaa and Kekaha and other places a year ago.

And now to revert to the problem before us, still looming up large in spite of the hopeful signs just mentioned. What shall we do about it? Before presenting a three-fold plan, constructive in character, a few words will not be amiss regarding our attitude towards the problem. We cannot be complacent and say it is none of our business, for it is our business, this matter of a pagan religion encroaching upon our Christian civilization. As Americans we object to any propaganda inimical to American institutions and ideals. Hawaii was claimed for Christ many years ago and we must refuse to allow our fair islands to be permeated with paganism in whatever form it may assume. The prevailing spirit here must be truly American and that is the spirit of a genuine Christian democracy. The only way to Americanize Hawaii is to Christianize her. The problem must be solved in a sane and reasonable way, ever keeping the ideal of the Kingdom of Christ before us and always praying, "Thy Kingdom come." Our temper in facing the situation must be that of fair-play and justice, a *sine qua non* in the solution of all difficult problems. We must be alive to the state of affairs and provide something constructive, being unwilling to recede from our Christian principles and to compromise with this present-day form of paganism and equally unwilling to give up the problem as hopeless of solution. Not for once would we who feel the responsibility of Christian leadership in this Territory adopt a soft and trifling attitude towards this growing menace, as though it were on a par with Christianity and it made but little difference what we thought of it.

And now to the core of our plan. First, support the regular work of the Church of Jesus Christ. This is first in importance and should be first in all our plans, purposes and desires. If we really meant business with what we have, what a wonderful work could be wrought! We should give our heartiest backing to the Christian Japanese pastors, knowing them, cultivating friendly relations with them, encouraging them, making them feel that we have a part in their tremendous task and that their problem is our problem too. Furthermore, the

work among these peoples should be expanded. We all should feel that this Japanese work is of tremendous importance, second to no other racial Christian enterprise. Sunday Schools and organizations for young people under the auspices of the Church should be developed and their work rapidly expanded. In every department of church life among the Japanese there should be hearty co-operation and genuine interest on the part of their Anglo-Saxon brethren.

Second, support kindred and supplementary agencies that are doing splendid things in upbuilding Christian American citizenship. The public school system deserves our loyal assistance, for it is doing a great piece of work in educating the youth to an appreciation of that which makes for our type of civilization rather than for the pagan. We should visit our public schools, especially in the lonely country districts as we have opportunity and give the teachers the word of friendliness and counsel and encouragement that means so much to them in their monotonous and unappreciated task of developing character. It is expedient for us at times to address the school on "American Ideals" or "The Great Men of America" or "American Institutions" or similar subjects, thus assisting in the task of Americanization and so paving the way for the Christianization of Hawaii. The private schools should not be neglected by us in this sort of work.

It may be thought that these two suggestions are sufficient, that by developing the regular work of the Church and

also by doing all within our power to aid all helpful organizations that are supplementing the work of the Church, we are doing all we can to withstand paganism and, even more, to conquer it. But is this all we can do? Is it the strongest program possible for us to adopt? Is there not, rather, a serious loss of power which must be checked if the Church of Christ is to win its mightiest triumphs in making Hawaii a really Christian Territory? It is in the lack of practical team-work among the Christian forces here, resulting sometimes in wasteful overlapping and in working at cross purposes that we find a real weakness and a reason for our lack of success in regions where success should be expected.

For the third constructive suggestion, I would therefore say—let us try the Concordat idea in the field of religious education for a beginning, where it will touch the major portion of the people—the children—in the most approachable way—teaching the fundamentals in groups organized as community affairs, participated in and led by Christian leaders of whatever name. We are all more or less acquainted with the discussion on the Mainland of the Concordat plan of co-operation between the Protestant Episcopal Church and the Congregational Church. Whatever may be the outcome over there or here in years or in months to come, there is no valid reason for our not adopting the principles of the idea in Hawaii and instituting groups all over the islands where the fundamental things of the Christian life may be unfolded by

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our devoted pastors, missionaries and teachers. This scheme might advantageously be inaugurated in such centers as Waimea, Wailuku, Lahaina, Kohala and Hilo. Instruction could be followed by a social hour. Games, amusements and sports would make such classes popular and, if wisely conducted, would be of distinct benefit to these communities. Moreover, they would not impinge upon the province of the Sunday School or day school, the boys' club or girls' club or other organization. They would provide a great opportunity for the inculcation of lessons needed by all children and result in permanent uplift. The support of enthusiastic laymen could be enlisted. School yards could be utilized in fair weather as the loci of the group meetings. Details could be worked out to meet local conditions.

To keep Hawaii a Christian American Territory and to stem the tide of repaganization which constitutes a great danger to our Christian civilization here we must do something great. Let us put up a united front. Let there be a hearty co-operation of all the regiments in the army of Christ in the face of the unified adversary, and, with the banner of the cross going before us, we shall win our fair islands for Christ and the Church.



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Many of the graduates continue their studies abroad and, after graduating at American or European colleges, these young men are continually returning and, together with their brothers who conclude their college course in China, they are going everywhere throughout the country and carrying the influence of their education with them. One cannot estimate the value of such a force in the life of this country. Americans in the East have a real cause for pride in the educational institutions in China which are managed by Americans, and St. John's is one of the oldest and best known. It serves in the best way the cause of civilization and promotes in the

soundest fashion that mutual understanding between east and west by which the life of the world is bound to be more and more influenced, and by means of which real world-peace must in the end be brought about.

St. John's at present has almost no endowment. A sum of \$20,000 has been raised, the interest of which is used for the support of scholarships. It is maintained by a grant made by the Board of Missions of the Protestant Episcopal Church for upkeep and for the salaries of the foreign staff, and by the tuition fees paid by the students. The appropriation made by the board amounts annually to about \$35,000, and the sum derived from tuition to \$50,000.

In various fields of usefulness, St. John's men are found in prominent positions. In foreign service, Dr. V. K. Wellington Koo, Chinese minister to Washington, D. C., and delegate to the European peace conference ranks high as orator and diplomat. Besides Doctor Koo, there are also Mr. Alfred Sze, Chinese minister to the Court of St. James, and delegate to the Paris peace conference, and Dr. W. W. Yen, Chinese minister to the Netherlands. Then, there is Dr. Hawkling Yen, consul-general in London, and also Dr. Y. C. Chow, consul-general in New York. These men are serving their country in important offices abroad and doing much in building up China's international status.

Many Legal Lights.

In the legal profession there is Dr. L. N. Chang, now president of the administration of the ex-German concession at Hankow; Dr. P. C. Philip Tyau, councillor in the ministry of foreign affairs at Peking; Mr. Ponson S. Chu, a well-known lawyer in Shanghai; Judge Yiko Hu of the supreme court at Peking, and others. In journalism, Dr. M. T. Z. Tyau, editor of the Peking Leader, and author of several works on International Law, is doing invaluable service to the country with his powerful and versatile pen. In the nation's legislature, Senator Y. T. Tsur, Litt. D., is a bulwark for national interests. In

medicine, Dr. F. C. Yen, dean of the Hunan-Yale Medical College, Dr. E. S. Tyau, professor in the S. J. U. School of Medicine; Dr. S. M. Woo, public lecturer on hygiene and general secretary of the Medical Association of China; Dr. T. N. Sze, head physician of the Central Government Hospital at Peking; the New Brothers (W. L. New and W. S. New), surgeon and orthopedic specialists; Dr. C. V. P. Yui, writer and translator of medical work, and a number of others are taking a leading part in advancing the science of medicine and spreading medical knowledge in China.



PERSONALS.

The Literary Digest says of the candidates for nomination to the Presidency that General Wood is a Churchman and regularly attends the services of the Episcopal Church. Mr. McAdoo attends St. George's Church, New York. Governor Edwards is a Vestryman of St. Paul's Church, Jersey City. Both Hoover and Palmer are members of the Society of Friends.

Two prominent Churchmen in the Diocese of Ohio are visiting the Islands. One is W. G. Mather, a member of the Standing Committee, and the other is Samuel Mather, treasurer of the Trustees of the Diocese of Ohio.

Constance Withington, nee Restarick, arrived on the Manoa on June 1st for a stay of some time in Honolulu visiting her parents, Bishop and Mrs. Restarick.



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